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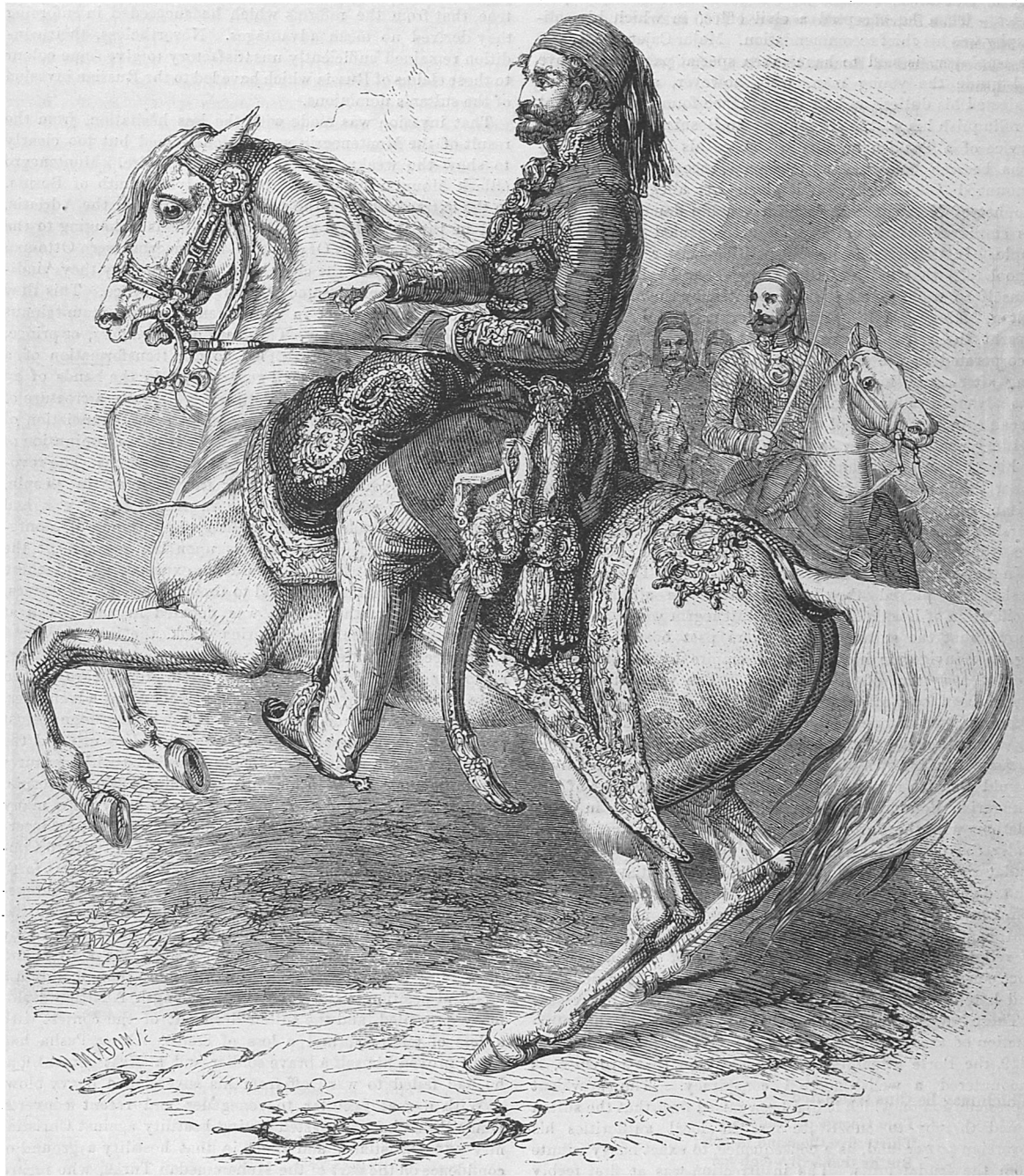
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OMAR PASHA.

THE rise of statesmen and generals has not in all cases been either creditable or satisfactory. Even in this country intrigue has been known to outstrip merit, and connexion sometimes proves more powerful than service. Yet our greatest civil functionaries, and pre-eminently, our first

slow steps, that his chief officers commonly attain their eminence. Certainly, men who were yesterday in a very low, if not the lowest, station, may find themselves to-day at the head of an army, or councillors in the imperial divan. Sudden and extraordinary has been the rise of Omar Pasha. His



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military officers, owe their advancement and their position to a long series of meritorious deeds, and to achievements, for the accomplishment of which the experience was necessary which ensues from a patient apprenticeship and a gradual elevation.

In the Ottoman Empire distinguished eminence seems rather given by fate than earned by desert. We do not mean, that without merit subjects of the sultan can vault into power; but we do mean, that it is by a leap or two, rather than by

proper name is Lattas. His family are immigrants in Croatia; consequently, by birth, Omar Pasha is an Austrian subject. His father held a military post in the Austrian service. He had an uncle, who was a Greek priest, of more than ordinary merit. A son of that priest is also an officer in the Austrian army. Omar Pasha himself is said to have been born in the year 1811 (another account gives 1801), at Plaski, in the district of Ogulin, in Austrian Croatia. Frequenting the

military normal high school in that city, he acquired the knowledge and mental discipline whence have flowed his power and distinction. Among acquirements of a much higher kind, he formed a beautiful hand, which proved of no small service in the commencement of his career. Afterwards he became a pupil in the mathematical school at Thurm, near Carlstadt. On completing his studies in that institution, he was incorporated in the Ogulin regiment in the capacity of cadet. Then he accepted a civil office, in which his calligraphy was his chief recommendation. Major Cajetan Kreezig, his employer, is said to have taken special pains to improve and guide the young man, who, however, seems to have neglected his duties, and in consequence found it convenient to relinquish his post. Hastening into Bosnia, he entered the service of a Turkish merchant. There his higher qualifications became known, and received recognition. Having renounced Christianity, and given his allegiance to the prophet of Mecca, Omar Pasha was made domestic tutor by his employer, whose children he accompanied to Constantinople. In that city he became writing-master in a military school. In that office, Lattas, now Omar Pasha, acquitted himself so well, that he was appointed by the now deceased sultan, Mahmud, writing-master to prince Abdul Medshid, at present the reigning sovereign. At the same time he was incorporated in the Turkish army as an officer. When, not long afterwards, his pupil came to supreme power, Omar was advanced to higher military posts. He proved very serviceable in the reform of the training system of the Turkish artillery, which has now so high a character. In consequence of his services in this and in other measures of improvement, Omar Pasha rose rapidly in the confidence and favour of the sultan, received the high appointment of Mushir, or Field-marshal, and was employed in several very difficult tasks, as the suppression of the rising of the Druses in the Lebanon.

In two recent events of great importance to Turkey, Omar Pasha has played the leading part: we allude to the pacification of Bosnia and to the Montenegrin war. It is well known that the sultan has for years past been endeavouring to reinvigorate his disjointed empire by the introduction of a system of civil reforms. The work has everywhere been one of great difficulty. It was so in Bosnia, where, instead of one head, there were a multitude of feudatories, small and great, each of whom exercised considerable power within his own district. Those vassals, descended from the old Bosnian nobility, established there in the time of the Hungarian domination, were Mohammedans, but in their relations with the Porte the diversity of races was not effaced under the power of a common religion. Yet those Bosnian feudatories, though of Slavonic blood, as are the Christians who dwell near and among them, were far from making common cause with those interesting populations. Here the sentiment of a unity of race disappeared before the diversity of religion. Thus the great proprietors of Bosnia were at once suspected by the Turks, whose dominion they disliked, and hateful to the Christians, whom they pitilessly oppressed.

These beys, or local princes, had always resisted the introduction of the Tanzimat, or system of reform; and when, in 1849, the Porte attempted to impose it on that province, it encountered a well-concerted conspiracy. The prevalent representation on which it had been raised was, that the sultan aimed thereby to substitute for the local authorities his sovereign power, and, as a consequence, to exact heavy tribute from the feudal lords. The insurrection was at first feebly opposed. It soon became necessary to send into the province

a complete army; the command naturally devolved on the first general of the Kalifat, Omar Pasha. He entered on the duty of suppressing the insurrection with zeal and prudence; but it was only after a long and costly expedition that, in 1851, he succeeded in gaining the mastery over those sanguinary agitations. The conduct which the commander-in-chief observed toward the Bosnian Christians in the settlement partook no little of the spirit of a Moslem conqueror; yet it is true, that from the reforms which he succeeded in enforcing they derived no mean advantages. Nevertheless, their condition remained sufficiently unsatisfactory to give some colour to those claims of Russia which have led to the Russian invasion of the sultan's dominions.

That invasion was made with the less hesitation, from the result of the Montenegrin war, which seemed but too clearly to show the weakness of the Ottoman empire. Montenegro (Black Mountain) is a small province lying south of Bosnia, in the extreme west of the sultan's territories on the Adriatic, and in the immediate vicinity of the lands belonging to the Emperor of Austria. Of old, the Montenegrins were Ottoman subjects. But near the close of the last century they vindicated for themselves some sort of independence. This they were enabled to effect in consequence of the mountainous character of their country. The death of the *vladika*, or prince, Peter Petrowitch Niegosh, led to the transformation of a theocracy into a purely civil government, in the hands of an hereditary monarch, Daniel Petrowitch Niegosh, a creature of the emperor Nicholas, which seemed an open renunciation of the rights of the sultan, as undoubtedly it was a diminution of his power, if not an encroachment on his dominions. The revolution was joyously welcomed by the Montenegrin people. Omar Pasha, whose experience in the Bosnian war had taught him the political and military importance of Montenegro, did all he could to impress upon his government the danger to which Turkey would be exposed, should these events become ratified and lead to their natural consequences. While war from the sultan was debated in the Divan at Constantinople, the Montenegrins took the initiative, and commenced hostilities. Turkey was not slow to give a corresponding reply. Omar Pasha invaded Montenegro, and in spite of the bravery of its people, gained some advantages. Then Austria appeared on the stage. Retaining a grudge against the Porte for its liberal conduct in regard to Kossuth and the other Hungarian refugees, and being dissatisfied with measures taken by Omar Pasha in his military administration of Bosnia, and no little annoyed that in the Turkish army were many Polish exiles, Austria was but too glad of a pretext for interfering between the sultan and his dependants, and sent to Constantinople Count Leinigen (*Linange*, in French), to put forth complaints, and compel redress by supporting the Montenegrins. Meanwhile the Ottoman arms obtained but partial success. The natural strongholds of the land, defended by native valour, proved impregnable. Even the ability and prowess of Omar Pasha could do little more than maintain a doubtful position in the country. At length Austrian diplomacy prevailed, and the sultan drew out of the contest with a loss of territory, and a loss of credit. Omar Pasha had again proved himself a brave soldier and a great general, but he had failed to ward off from his sovereign a heavy blow.

With a zeal peculiar to renegades and recent converts, Omar Pasha has manifested active hostility against Christianity and Christians, and finds in that hostility a ground of confidence on the part of the Mohammedan Turks, who regard him as the hero of their cause.

THE SCHOOL OF LIFE.—BY ANNA MARY HOWITT.

CHAPTER VII., PART II.

YOUTHS and children passed the dusty careering cab, in which, sunk back in a corner, lay poor Agnes, devoured with strange feverish horrors, and yet planning great plans for the future. These youths and children grasped in their hands bunches of blue hyacinths, and cowslips, and primroses, telling

of happy strolls among the distant woods; their faces were full of joy, and they all talked merrily among themselves, but Agnes heeded them not. Neither did she heed a poor sunburnt countryman, who, standing at the corner of a squalid street, exhibited, with stolid mien, to a squalid crowd, a mar-